Pilgrimage to the House (of Allah) is a duty people owe (to Allah) – upon those who can afford the journey.

Qur'aan 3:97

How to Perform *Hajj*

The rituals of performing hajj explained in simple English

by

Shaykh Muhammad Saleem Dhorat

Contents

FOREWORD

Hadhrat Maulana M. Na'eemullah Faarooqi M.A.

On Sunday 9th April 1995, I visited Hadhrat Maulana Muhammad Saleem Dhorat and I found him proof reading a document. When I looked into the proof reading material, it was a booklet entitled 'How to Perform *Hajj*'. I could not resist going through it, and as I progressed through the book, I became very happy and made *du'aa* from the depth of my heart. May the Almighty Allah accept this excellent endeavour and make it instrumental for reward in the Hereafter. May He also grant readers the *tawfeeq* to derive maximum benefit from it. *Aameen*.

In this booklet, Hadhrat Maulana has presented the requisite *masaa'il* of *Hajj* in an extremely simplified manner, and has rectified mistakes committed by pilgrims in general. He has, in fact, provided an excellent guide through the current difficulties faced by the pilgrims. I must say that I have not previously come across such a comprehensive and precise booklet on the subject.

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FOREWORD

Hadhrat Mufti Yusuf Sacha Saheb

This small booklet will immediately raise the thought in the reader's mind: "Another book on *Hajj*!" Undoubtedly, there are many books on *Hajj* but the subject of *Hajj* is, in itself, so varied that every person's experience and need is different; also authentic books on Islaam are always needed.

Hadhrat Maulana Muhammad Saleem Dhorat Saheb has firstly, concentrated on the five days of *Hajj*; secondly, it is directed mainly to the English-speaking public; thirdly, an effort has been made to make *Hajj* as simple and easy as possible and yet maintain the balance in so far as *masaa'il* of *Hajj* are concerned; fourthly, it is a ready guide for the first-time *Haajji* as well as a refresher for those brothers and sisters undertaking the journey after some time; and lastly, with the short *mas'alah* one knows exactly what the position is with the different *arkaan* (rites) of *Hajj*.

It must be remembered that this book complements Hadhrat Maulana Muhammad Saleem Saheb's earlier book, How to Perform *Umrah*, and both have to be studied together in order to truly appreciate and benefit from his treatment of the subject.

May Allah ta'aalaa in His Infinite Grace and Mercy accept Hadhrat Maulana Muhammad Saleem Saheb's humble effort and all who are connected with the Islaamic Da'awah Academy. *Aameen*.

(Mufti) Yusuf Sacha
Co-ordinator
Institute of Islamic Jurisprudence
Batley, England.
9th April 1995

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

INTRODUCTION

Through the infinite Mercy of Almighty Allah, a book ***How to Perform Umrah*** by this humble servant of Islaam was published by the Islaamic Da'awah Academy. Those who benefited from this work, including many friends and well-wishers, insisted that I should write a similar book on the rituals of performing *Hajj*. Thus, this book is the result of their desire.

Many books, detailed and concise, have been compiled on this subject. In my humble way, I have made every effort to be precise and concise so that the rituals of *Hajj* are easily understood by all pilgrims.

How to Perform Hajj was compiled during *Hajj* 1413AH and *Hajj*1414AH with the final editing being completed in Masjidun Nabawi during Ramadhaan 1415AH. May Allah ta'aalaa accept this humble effort and make it a cause of salvation. *Aameen*.

I earnestly request all the pilgrims to remember this humble servant of Islaam, his parents, teachers, family, friends, well-wishers and all those associated with the publishing of this booklet in *du'aa* during their stay in the blessed land.

Muhammad Saleem Dhorat
Zul Qa'dah 1415AH/April 1995

TYPES OF HAJJ

There are three types of *Hajj*:

1. **Qiraan –** The pilgrim enters the state of *ihraam* with the intention of performing both *Umrah* and *Hajj*. A single *ihraam* is adopted for both. On reaching Makkah, the pilgrim first performs *Umrah* and thereafter he performs *Hajj* in the same *ihraam*; hence he will remain in the same *ihraam* till the end of *Hajj*.
2. **Tamattu‘ –** The pilgrim enters the state of *ihraam* with the intention of performing *Umrah* only. After the completion of *Umrah*, this *ihraam* is removed and another *ihraam* is adopted before 8th Zul Hijjah with the intention of performing *Hajj*.
3. **Ifraad –** The pilgrim enters the state of *ihraam* with the intention of performing *Hajj* only. He does not combine it with *Umrah*. After entering the *ihraam*, the pilgrim will remain under the restrictions until the end of *Hajj*.

NOTE: According to *Sharee‘ah*, *ihraam* is to enter into a state in which certain *halaal* (lawful) things become prohibited for a person e.g. use of perfume, trimming or shaving hair from the body, etc. This is done by wearing two sheets, making *niyyah* of *Hajj/Umrah* and reciting *talbiyah*. (The women will remain in their normal clothing).

The two sheets worn by the pilgrim are also called *ihraam*. Some people think that once these sheets are

put on, they cannot be taken off. This is not so. A pilgrim can change them whenever required. By taking them off, the pilgrim does not come out of the state of *ihraam.* He will come out of the state of *ihraam* only when he completes all the essential rites of *Hajj/Umrah.*

Aboo Hurayrah *radhiyallahu anhu* reports that Rasoolullah *sallallahu alayhi wasallam* said, "Whoever performs Hajj for the sake of pleasing Allah and therein utters no word of evil, nor commits any evil deed, shall return from it as free from sin as the day on which his mother gave birth to him."

Bukhaari, Muslim

Aa'ishah *radhiyallahu anhaa* reports that Rasoolullah *sallallahu alayhi wasallam* said, "There is no day in which Allah sets free more souls from the fire of Hell than on the day of Arafaat. And on that day Allah draws near to the earth and by way of exhibition His pride remarks to the angels: 'What is the desire of these servants of mine'."

Muslim

HOW TO USE THIS BOOK

HAJJ QIRAAN

If you are performing *Hajj Qiraan*:

1. You will enter the state of *ihraam* with the intention of performing both - *Umrah* and *Hajj* on or before reaching *Meeqaat*. Study and follow the section on *ihraam* in my book 'How to Perform *Umrah*'. However, make sure you make intention of both *Umrah* and *Hajj*.
2. On reaching Makkah, make necessary arrangements and go to Al Masjidul Haraam and perform *Umrah* (i.e. *tawaaf* and *sa'ee*). Study and follow the section on *tawaaf* and *sa'ee* in my book 'How to Perform *Umrah*'.

Mas'alah: Do not shave or trim after *sa'ee*.

3. After completing *sa'ee*, perform a second *tawaaf*. This second *tawaaf* is *tawaafe qudoom* which is *Sunnah*.

Mas'alah: If you are going to perform *sa'ee* of *Hajj* after this *tawaaf*, then this *tawaaf* will be performed with *idhtibaa* in all seven rounds and *ramal* in the first three rounds only.

4. Now perform *sa'ee* once again. This is the *sa'ee* for *Hajj*.

Mas'alah: *Sa'ee* of *Hajj* can be performed after *tawaafe ziyaarat* too, but for those performing *Hajj Qiraan*, it is

more preferable and better to perform it after *tawaafe qudoom*.

5. Now you will remain in Makkah Mukarramah in the state of *ihraam*. You will not adopt another *ihraam* for *Hajj*.
6. Turn to page 6 and follow the guidelines for the five days of *Hajj.*

HAJJ TAMATTU‘

If you are performing *Hajj Tamattu‘*:

1. You will enter the state of *ihraam* with the intention of performing *Umrah* only on or before reaching *Meeqaat*. Study and follow the section on *ihraam* in my book ‘How to Perform *Umrah*’.
2. On reaching Makkah, make necessary arrangements and go to Al Masjidul Haraam and perform *Umrah* (i.e. *tawaaf*, *sa‘ee* and *halaq/qasr*). Study and follow the section on *tawaaf, sa‘ee* and *halaq* in my book ‘How to Perform *Umrah*’.
3. After *halaq* (shaving), all restrictions of *ihraam* will end. You will remain in Makkah Mukarramah without *ihraam*.
4. Turn to page 6 and follow the guidelines for the five days of *Hajj.*

HAJJ IFRAAD

If you are performing *Hajj Ifraad*:

1. You will enter the state of *ihraam* with the intention of performing *Hajj* on or before reaching *Meeqaat*. Study and follow the section on *ihraam* in my book 'How to Perform *Umrah*'. However, make sure you make intention to perform *Hajj* and not *Umrah*.
2. On reaching Makkah, make necessary arrangements and go to Al Masjidul Haraam and perform *tawaafe qudoom* which is *Sunnah*. Thereafter, offer two *raka'at* behind Maqaame Ibraaheem. Study and follow the section on *tawaaf* in my book 'How to Perform *Umrah*'.

Mas'alah: If you are going to perform *sa'ee* of *Hajj* after *tawaafe qudoom*, then perform the *tawaaf*, with *idhtibaa* in all seven rounds and *ramal* in the first three rounds.

Mas'alah: *Sa'ee* of *Hajj* is best after *tawaafe ziyaarat* for those performing *Hajj Ifraad.*

3. If you intend to perform *sa'ee* now, then proceed to Safaa. Study and follow the section on *sa'ee* in my book 'How to Perform *Umrah*'.
4. Now you will remain in Makkah Mukarramah in the state of *ihraam*. You will not adopt another *ihraam* for *Hajj*.
5. Turn to page 6 and follow the guidelines for the five days of *Hajj*.

THE FIVE DAYS OF HAJJ

BEFORE 8TH ZUL HIJJAH

If you are performing *Hajj Ifraad* and *Hajj Qiraan*, then you are already in *ihraam*. You do not need to adopt another *ihraam*.

If you are performing *Hajj Tamattu‘*, you will need to enter the *ihraam* with the intention of performing *Hajj*.

1. On the 8th Zul Hijjah, you will be leaving for Minaa after sunrise; therefore, complete all your preparations by the 7th Zul Hijjah.
2. If you are performing *Hajj Tamattu‘*, then cleanse yourself, perform *ghusl*, etc. before the morning of 8th Zul Hijjah and put on the sheets of *ihraam*. Women do not put on these sheets.
3. Go to Al Masjidul Haraam and perform two *raka‘at* with the intention of *ihraam* with your head covered, and sitting bareheaded make *niyyah* (intention) of *Hajj* and recite *talbiyah* (labbayk). Your *ihraam* is complete and you must refrain from certain acts which become impermissible.

Mas’alah: If now, you wish to perform the *sa‘ee* of *Hajj*, which is normally performed after *tawaafe ziyaarat*, you may do so. However, a *sa‘ee* cannot be performed without *tawaaf*, hence, you will first perform a *nafl tawaaf* and then *sa‘ee*.

Mas'alah: This *nafl tawaaf* before *sa'ee* will be performed with *idhtibaa* in all seven rounds and *ramal* in the first three rounds only. Remember the rule -'Every *tawaaf* followed by a *sa'ee* will be performed with *idhtibaa* and *ramal'*.

Mas'alah: For those performing *Hajj Tamattu'*, performing *sa'ee* after *tawaafe ziyaarat* is more preferable.

Mas'alah: A person performing *Hajj Tamattu'* can enter into the state of *ihraam* for *Hajj* anytime before 8th Zul Hijjah.

Mas'alah: It is *afdhal* and *mustahab* to make the *niyyah* of *ihraam* in Al Masjidul Haraam.

NOTE: Many people leave for Minaa at night after *'Eeshaa* for convenience or feeling afraid that they may not find suitable place in Minaa. This is not in accordance with the *Sunnah* and it is also a cause of unnecessary hardship. Therefore, leave Makkah after sunrise in the *masnoon* manner on 8th Zul Hijjah.

NOTE: For those performing *Hajj* with *mu'allim/ mu'assasah* (Europa Establishment), it is advisable to form a group and arrange private transport for the five days of *Hajj*. By arranging your own transport, you will relieve yourself of many difficulties and travel with great comfort and ease.

NOTE: Take as less luggage as possible. A sheet, a sleeping bag, a pair of clothes, soap, tissue and towel is all you require.

FIRST DAY (8TH ZUL HIJJAH)

1. Proceed to Minaa after sunrise with *talbiyah* flowing from your lips.
2. Remain in Minaa and perform *Zuhr*, *Asr*, *Maghrib*, *'Eeshaa* and *Fajr* of the following day. Also spend the night in Minaa.

Mas'alah: It is *mustahab* to perform these five *Salaat* in Minaa.

Mas'alah: It is *Sunnah* to spend the night in Minaa.

Mas'alah: There are no prescribed devotions on this day. Recite *talbiyah* excessively. Spend every moment in *ibaadah, zikr, istighfaar, tilaawat, durood shareef* and learning and teaching.

Mas'alah: If, when you arrived in Makkah for *Hajj*, the total number of days you intended to stay continuously in Makkah before 8th Zul Hijjah were 15 days or more, then you are a *muqeem*, i.e. you will perform all the *Salaat* during the five days of *Hajj* complete. However, if you have stayed less than 15 days in Makkah, you are a *musaafir* and therefore you will make *qasr*, i.e. perform two *raka'at fardh* of *Zuhr, Asr* and *'Eeshaa* unless you perform your *Salaat* behind a *muqeem imaam*. Similarly, the *qurbaani* of *'Eedul Adh'haa* which is offered annually is also *waajib* upon the *muqeem* if he possesses the *nisaab* of *Zakaat*, but not upon the *musaafir*. This sacrifice of *'Eedul Adh'haa* can be offered anywhere and the pilgrim, before departing from home, may leave instructions to this effect.

Mas'alah: The *takbiraat* of *tashreeq* should be recited from the *Fajr* of 9th Zul Hijjah to the *Asr* of 13th Zul Hijjah, even during *Hajj*.

NOTE: Eat less whilst in Minaa. Try to remain on fruit and liquid. You will find it very helpful.

DU'AA FOR ARAFAAT

In one Hadeeth it is stated: When one reads the following (*du'aa*) after *zawaal* in Arafaat, on the day of Arafah, facing *qiblah,* Allah says:

O my angels! What is the reward of My servant who glorified Me, praised Me, mentioned My Oneness and Greatness and sent salutations on My Prophet *sallallahu alayhi wasallam*?

I have forgiven him and accepted his request regarding his needs and if My servant intercedes for all who are in Arafah, I will accept it; and he may ask whatever he wishes.

100 times Fourth Kalimah.

100 times Soorah Ikhlaas.

100 times Durood Ibraaheem. (Add ***wa 'alaynaa ma'ahum*** at the end of every Durood Shareef).

Do remember the author and all those who participated in making this publication possible.

SECOND DAY (9TH ZUL HIJJAH)

TO ARAFAAT

1. Leave for Arafaat after sunrise. On the way, recite *talbiyah, du'aa, durood, zikr* and *takbeer* in abundance.

Mas'alah: To leave Minaa before sunrise is contrary to *Sunnah*.

2. On reaching Arafaat, make all necessary preparations before *zawaal*. Relieve yourself of all necessities.

Mas'alah: The time for *wuqoof* (stay) in Arafaat starts from *zawaal* on 9th Zul Hijjah and ends at *sub'h saadiq* the following morning. It is *fardh* to spend even a little portion of this time in Arafaat. To remain in Arafaat until sunset is *waajib*.

Wuqoof of Arafaat

3. As soon as the time for *Zuhr Salaat* begins, perform *wudhoo.* (*Ghusl* is more preferable if possible).
4. Perform *Zuhr Salaat* and engage in *ibaadah*. It is *mustahab* to read *durood shareef, zikr, tasbeeh*, praises of Allah, *talbiyah*. Earnestly make *du'aa* for yourself, family and friends and the whole *Ummah*. Do remember this humble writer, his family and all those associated with the publishing of this booklet. Whatever *zikr* you recite, read it thrice each time.
5. Perform *Asr Salaat* on its time and thereafter engage in *ibaadah* once again until sunset.

Mas'alah: The *Zuhr* and *Asr* will be combined together only if:

(a) Performed in or near Arafaat,

(b) It is 9th Zul Hijjah,

(c) The sultaan or his representative is present,

(d) The performer is in the *ihraam* for *Hajj*,

(e) *Zuhr* is performed first and then *Asr*, and

(f) It is performed in congregation.

If one or more of these conditions are lacking, then it is *waajib* to perform the two *Salaat* on their respective times. In our situation, this is the case when we perform our *Salaat* in our tents; therefore, the two *Salaat* will be performed separately on their respective times.

NOTE: It is not advisable to go to the Masjid in Arafaat because the plain of Arafaat is too vast and tents are identical; hence, it is possible for one to lose his way back to his tent. Similarly, do not venture out to look for Jabale Rahmat even though it is more virtuous to do *wuqoof* near it.

Mas'alah: It is *mustahab* and more virtuous to engage in devotion standing, facing *qiblah*, with your hands raised as in *du'aa*. It is also permissible to sit or even lie down. But to lie down without excuse is *makrooh*. If the pilgrim gets tired, he may sit down and stand up again.

Mas'alah: It is *bid'ah* to climb Jabale Rahmat during *wuqoof*.

Mas'alah: In between *du'aa*, recite *talbiyah*.

Mas'alah: It is prohibited for men and women to stand together.

Mas'alah: There is no *Jumu'ah Salaat* in Arafaat. Perform *Zuhr Salaat*, even on Friday.

IMPORTANT NOTE: During *wuqoof*, keep yourself busy in *ibaadah* until the evening. Remember Allah ta'aalaa as much as possible and make *du'aa* sincerely crying before Him, beseeching Him and asking Him for all your lawful needs of this world and the Hereafter. Let no laxity or negligence come near you. You may not get this opportunity again. Do not involve yourself in disputes, non sensical talks, etc. Cry, weep and ask for forgiveness for yourself, parents, family and friends and the whole Muslim *Ummah*. Ask for His Pleasure and Jannah and seek His refuge from His Anger and Hell.

This humble writer also requests you to remember him, his family and friends and all associated with the publishing of this booklet in your *du'aa* too.

6. After sunset leave for Muzdalifah. Do not perform *Maghrib Salaat* in Arafaat.

Mas'alah: It is not permissible to depart from Arafaat before sunset.

TO MUZDALIFAH

1. After sunset, depart for Muzdalifah reciting *talbiyah, takbeer, du'aa, durood shareef*, etc.

NOTE: Toilet facilities are scarce in Muzdalifah, therefore it is advisable to relieve yourself before departing from Arafaat.

Mas'alah: Do not perform *Maghrib or 'Eeshaa* in Arafaat or on the way to Muzdalifah. It is *waajib* to perform *Maghrib* and *'Eeshaa* together in Muzdalifah at *'Eeshaa* time.

Mas'alah: If you arrive in Muzdalifah before the time of *'Eeshaa*, do not perform *Maghrib* until the time of *'Eeshaa* sets in.

Mas'alah: If one is delayed by traffic or any other reason and is unable to reach Muzdalifah before *sub'h saadiq*, then he should perform the two *Salaat* wherever he may be before *sub'h saadiq*.

Mas'alah: The two *Salaat* will be combined whether performed individually or in congregation.

In Muzdalifah

1. When the time for *'Eeshaa Salaat* commences, perform *Maghrib* and *'Eeshaa Salaat* with one *azaan* and one *iqaamah* as follows:
    a. Call out *azaan*,
    b. Say *iqaamah*,
    c. Perform *fardh* of *Maghrib Salaat*,
    d. Perform *fardh* of *'Eeshaa Salaat*,
    e. Perform *sunnah* of *Maghrib Salaat*, and
    f. Perform *sunnah* of *'Eeshaa Salaat* and *witr waajib*.

2. After *Salaat*, look to your other needs such as food, drink, toilet, etc. and spend the rest of the night in *ibaadah*. This night too, is very auspicious and full of blessings.

Mas'alah: It is *Sunnah Mu'akkadah* to remain in Muzdalifah until *sub'h saadiq*, and to remain awake in *tilaawat*, *du'aa* and *ibaadah* is *mustahab*.

Mas'alah: It is permissible for women to omit the *wuqoof* of Muzdalifah due to rush and crowd. Similar will be the case for the sick and disabled.

3. Collect pebbles (each approximately the size of a pea or a date seed) to pelt the *jamaraat* and put them safely in a bag. If you are going to leave Minaa after pelting the *jamaraat* on 12th Zul Hijjah, you will need a total of 49 pebbles only, and if you are staying over to pelt the *jamaraat* on the 13th Zul Hijjah too, then you will need a total of 70 pebbles.

10th Zul Hijjah	7 pebbles.
11th Zul Hijjah	21 pebbles.
12th Zul Hijjah	21 pebbles.
13th Zul Hijjah	21 pebbles.

Mas'alah: It is permissible to collect these pebbles from places other than Muzdalifah too. However, one should not pick them from near the *jamaraat* or unclean places.

THIRD DAY (10TH ZUL HIJJAH)

WUQOOF OF MUZDALIFAH

1. Perform *Fajr Salaat* as soon as its time commences.

Mas'alah: *Wuqoof* of Muzdalifah is *waajib* and its time begins from *sub'h saadiq* and ends at sunrise. If one spent even a little portion of this time in Muzdalifah, he will be absolved of this obligation. However, it is better to remain until just before sunrise.

Mas'alah: If one left Muzdalifah before *sub'h saadiq* or arrived into Muzdalifah after sunrise, he will not be absolved of this obligation.

Mas'alah: There is no *'Eed Salaat* upon the pilgrims.

NOTE: It is important to note the time of *Fajr Salaat* in Makkah the day you leave for Minaa. This is the time for *Fajr Salaat* in Muzdalifah too. Many people in their ignorance perform *Fajr Salaat* in Muzdalifah before its time and leave immediately for Minaa before *sub'h saadiq*. In this manner, they miss the *wuqoof* of Muzdalifah which brings upon them the liability of *dam*. Remember! Follow your own time and do not be persuaded by anyone to leave Muzdalifah before *Fajr* time.

2. If possible, remain engaged in *ibaadah* in Muzdalifah until just before sunrise. Stand facing the *qiblah* and engage in reciting *talbiyah, tasbeeh* and making *du'aa*.

TO MINAA

1. 2-3 minutes before sunrise, leave for Minaa with *talbiyah*, *zikr*, etc. on your lips.
2. Upon reaching Minaa fulfil the following obligations:
   a. ***Ramee***: Pelting only the large Shaytaan. (*waajib*)
   b. ***Nahr***: Animal sacrifice. (*waajib*)
   c. ***Halaq*** or ***Qasr:*** Shaving or trimming. (*waajib*)
   d. ***Tawaafe ziyaarat***. (*fardh*)

NOTE: All these will be dealt with separately in the subsequent pages.

IMPORTANT NOTE: For those performing *Hajj Qiraan* or *Hajj Tamattu'*, to perform a, b and c in their respective order is *waajib*. Failure will result in *dam*. Do not shave or sacrifice the animal before pelting and do not shave before sacrificing the animal. First *ramee* (pelting), then *nahr* (animal sacrifice) and finally *halaq* (shaving). Memorise the code-word "PASS", i.e.

1. **P** elting
2. **A**nimal
   S acrifice
3. **S** having

NOTE: If sacrifice is arranged through an agent, either an individual or an organisation, the pilgrim should fix a time and make sure it is sacrificed at the given time. If it has not been sacrificed at the appointed

time, and he gets his head shaved, *dam* will become incumbent on him.

Mas'alah: For those performing *Hajj Ifraad*, *nahr* (animal sacrifice) is not *waajib*. It is *mustahab*. Therefore, they can have their heads shaved as soon as they have completed the *ramee* (pelting). If they wish to fulfil the *mustahab* act of *nahr*, they are at liberty to do so before or after shaving. However, it is *mustahab* to follow the sequence, for them too.

The four obligations of this third day (10th Zul Hijjah) are discussed here in detail separately.

RAMEE (PELTING)

Today (i.e. 10th Zul Hijjah) you will throw seven pebbles at only the *jamarah* known as the Jamaratul Uqbaa or large Shaytaan.

NOTE: There are three pillars near the main Masjid of Minaa – Masjide Khayf – which are commonly known to people as Shaytaans or *jamaraat*. The one nearest to Masjide Khayf is the small one and the one furthest is the largest.

Mas'alah: *Ramee* is *waajib*. Failure will result in *dam*.

Mas'alah: It is *bid'ah* (innovation) to pelt the other two *jamarah* viz. middle Shaytaan and the small Shaytaan on 10th Zul Hijjah.

Time for Ramee

The time for *ramee* on 10th Zul Hijjah starts at *sub'h saadiq* and ends at *sub'h saadiq* of the following day. This time is divided as follows:

From *sub'h saadiq* to sunrise	*makrooh*
From sunrise to *zawaal*	*masnoon*
From *zawaal* to sunset	*mubaah*
From sunset to *sub'h saadiq*	*makrooh*

Mas'alah: For women, sick and disabled fearing the crowds, no time is *makrooh*. In fact, for women the time of night is more virtuous and better for *ramee*.

IMPORTANT NOTE:If possible, one should endeavour to pelt the *jamarah* in the *masnoon* or at least the *mubaah* time. However, experience shows that in this day and age when millions of people come to perform *Hajj*, it is very difficult to fulfil this obligation in its *masnoon* time without causing harm to one's self and other Muslims. In fact, sometimes, one has to put his health and life in danger. Therefore, it is advised that *ramee* is done before *Maghrib* in *mubaah* time. If one finds that the crowd of people is very large at this time too, then the women and sick can wait safely on one side whilst the men and healthy complete their obligation and then the women and sick can do their *ramee* after *Maghrib, 'Eeshaa* or whenever convenient before *sub'h saadiq*. Many men in their zeal to follow the *masnoon* time take with them women, weak and disabled and face great difficulty. Avoid this! Precaution is better

than cure and regret. If need be, the healthy men may also delay the *ramee* until after *Maghrib*. Remember! Harming a Muslim is *haraam* and doing *ramee* after *Maghrib* is *makrooh*.

Method of Ramee

1. Come to the large Shaytaan and stand approximately two and a half yards or more, away from it in such a way that Masjide Khayf is to your right and Makkah is to your left.
2. Throw seven pebbles, one at a time, with the index finger and the thumb of the right hand reciting ***bismillaahi allaahu akbar*** each time.

Mas'alah: With the throwing of the first pebble, stop reciting *talbiyah*. You may continue other *zikr, tasbeeh*, etc. besides *talbiyah*.

Mas'alah: If all seven pebbles are thrown together, it will be counted as one pebble only.

Mas'alah: If the pebbles fall near the pillar, and not on it, the *ramee* will be rendered valid; but if it falls far from the pillar, (i.e. out of the wall surrounding the pillar) the *ramee* will be rendered invalid.

Mas'alah: This method of pelting is *mustahab*. It is permissible to pelt from whichever direction you desire.

Mas'alah: When throwing the pebbles, raise your hand so high that your armpit becomes visible.

Mas'alah: There is no *du'aa* after pelting the large Shaytaan.

Very Important Mas'alah: One who is able to walk to the *jamaraat* or reach the *jamaraat* by transport, wheel chair, etc. and there is no fear of harm or increase in the illness, it is necessary for him/her to pelt the Shaytaan. It is not permissible for him/her to appoint a proxy to pelt on his/her behalf. If he/she cannot walk to the *jamaraat* and there are no means of conveyance, then someone can pelt on his/her behalf, with his/her instruction.

Many people pelt on behalf of others without valid *Shar'ee* excuse. In such cases, the *ramee* is invalid and a *dam* becomes *waajib*. The women or the weak ones should have no fear. Go after *'Eeshaa Salaat* and you will find the way clear.

Mas'alah: Rush is not a *Shar'ee* excuse to appoint a proxy for pelting.

NAHR (ANIMAL SACRIFICE)

1. After completing the *ramee*, sacrifice an animal.

Mas'alah: This sacrifice is known as *dame shukr* and is *waajib* upon those performing *Hajj Qiraan and Hajj Tamattu'* and *mustahab* for those performing *Hajj Ifraad*. Turn to page 16 and read the IMPORTANT NOTE under **TO MINAA**.

NOTE: Do not confuse yourself between *dame shukr* and annual *qurbaani* of *'Eedul Adh'haa*. *Dame shukr* is only *waajib* upon those performing *Hajj Qiraan* or *Hajj Tamattu'*, whereas *qurbaani* is *waajib* annually upon

every Muslim who is sane, *baaligh* and upon whom *Zakaat* is binding and who is not a *musaafir* (*Shar'ee* traveller).

NOTE: To find out whether the annual *qurbaani* of *'Eedul Adh'haa* is *waajib* upon you or not, read the last **mas'alah** on page 8 under **FIRST DAY**.

Mas'alah: Those performing *Hajj Qiraan* and *Hajj Tamattu'* must form the *niyyah* (intention) that the sacrifice is for *Hajj Qiraan* or *Hajj Tamattu'*; otherwise the sacrifice will not be valid.

Mas'alah: It is more virtuous to slaughter the animal yourself. If you are unable to do so, then it is *mustahab* to witness the slaughtering. It is also *mustahab* to eat, at least a little, from the slaughtered animal's meat.

Time for Nahr

One can sacrifice the animal any time after *ramee* until the sunset of 12th Zul Hijjah. However, those performing *Hajj Qiraan* and *Hajj Tamattu'* will not be able to shave their heads until the sacrifice is completed.

HALAQ/QASR (SHAVING/TRIMMING)

1. Now shave or trim your hair. Sit facing the *qiblah* and start from the right hand side.

   Women will trim slightly more than an inch from the end of their hair plaits. It is *haraam* for them to shave their heads.

Mas'alah: Shaving is more virtuous than trimming. The Prophet *sallallahu alayhi wasallam* is reported to have

made *du'aa* thrice for those who shaved and only once for those who trimmed their hair.

Mas'alah: It is *waajib* to shave or trim a quarter of your head to come out of *ihraam* and to shave or trim the whole head is *Sunnah*. However, to shave or trim only a quarter of the head is *makroohe tahreemee* (prohibited).

Mas'alah: The term *qasr* (trim) means to clip at least one inch of each hair. If the size of the hair are smaller than an inch, then shaving will be *waajib*.

IMPORTANT NOTE: *Halaq* or *qasr* in the manner mentioned above is *waajib*. One will remain under the restrictions of *ihraam* until he fulfils this obligation. Many people clip only a few hair here and there and think that their *ihraam* has ended. Remember! A person will remain in *ihraam* for as long as he does not shave or trim in the manner explained above and all the restrictions of *ihraam* will remain upon him. If he changed into normal clothing, etc. he could be liable to give *dam*.

Mas'alah: If the pilgrim has completed all the rites of *Hajj* which he had to perform before *halaq*, then he can himself shave his head. He can also shave another Muslims hair.

2. Now all the restrictions of *ihraam* have ended except for the sexual relationship. This will be lifted as soon as one has performed *tawaafe ziyaarat*.

TAWAAFE ZIYAARAT

1. Now proceed to Makkah and perform *tawaafe ziyaarat* which is *fardh* in *Hajj*.

   After performing *tawaafe ziyaarat* the restriction on sexual relationship will be lifted too.

Mas'alah: If *sa'ee* has already been performed after *tawaafe qudoom* (by those performing *Hajj Qiraan* and *Hajj Ifraad*) or after putting on the *ihraam* of *Hajj* (by those performing *Hajj Tamattu'*) then you need not repeat the *sa'ee* again and the *tawaaf* will be performed without *ramal* and *idhtibaa*. However, if *sa'ee* is yet to be performed, then one should do *ramal* in the first three rounds and (if still wearing the sheets of *ihraam*) the *idhtibaa* in all seven rounds.

Time for Tawaafe Ziyaarat

The time for *tawaafe ziyaarat* begins at *sub'h saadiq* on 10th Zul Hijjah and ends at sunset on 12th Zul Hijjah. It is more virtuous to perform it on the 10th Zul Hijjah.

Mas'alah: It is *waajib* to perform *tawaafe ziyaarat* before sunset of the 12th Zul Hijjah. Delay will result in *dam*. A woman in the state of menstruation will delay her *tawaaf* until she becomes pure. In this case, there is no *dam* upon her.

NOTE: In our times, it is better for women, old people, etc. to delay the *tawaaf* until the 11th or 12th Zul Hijjah. However, if you go for *tawaaf* on the 12th Zul Hijjah, make sure you return to Minaa well before *Zuhr;*

otherwise the traffic flow to Makkah will make it difficult for you to reach Minaa.

Mas'alah: *Tawaafe ziyaarat* may be performed before, after, or in between the *ramee*, *nahr* and *halaq*. However, it is *Sunnah* to perform it after *halaq*.

Mas'alah: If one performed *tawaafe ziyaarat* before *halaq*, nothing from the restrictions of *ihraam* will be lifted until *halaq*.

Very Important Mas'alah: *Tawaafe ziyaarat* is *fardh*, therefore *Hajj* will remain incomplete without it. A woman in the state of menstruation may delay this *tawaaf* but it will not be waived from her. If she returns home without performing *tawaafe ziyaarat*, her *Hajj* will remain incomplete and sexual relationship will remain unlawful until she returns to Makkah and performs *tawaafe ziyaarat*, irrespective of the time-limit.

2. Offer two *raka'at*, make *du'aa* at the Multazam if possible and go to the well of Zamzam and drink to your fill.
3. Now perform *sa'ee*. (If *sa'ee* was performed already, then you need not perform it again.)
4. Now return to Minaa.

Mas'alah: It is *Sunnah* to spend the nights in Minaa. To spend the nights elsewhere is *makrooh*.

NOTE: Many people take this *Sunnah* act very lightly and do not realise what ruin and loss they bring upon themselves by looking down upon the *Sunnah* of

Rasoolullah *sallallahu alayhi wasallam* and discarding them. Just for the sake of little comfort, do not waste the spiritual benefits of *Hajj*. The night spent in the grounds of Minaa is a lot more virtuous than a comfortable night in hotels of Makkah.

NOTE: The last two days of *Hajj* are spent with great carelessness by many people. Remain engaged in *ibaadah* whilst you are in Minaa till the last day and be very cautious as regards to your duty towards Allah ta'aalaa.

Ibne Abbaas *radhiyallahu anhumaa* reports that a Sahaabiyyah *radhiyallahu anhaa* (a Muslim lady who saw Rasoolullah *sallallahu alayhi wasallam*) once said to Rasoolullah *sallallahu alayhi wasallam,* "O Rasoolullah *sallallahu alayhi wasallam,* the obligation of Hajj has come to my father at a time now when my father is a very old and weak man. He is unable to remain seated on a camel (or horse). Can I then proceed to perform Hajj on his behalf?" Rasoolullah *sallallahu alayhi wasallam* replied, "Yes, you can."

Bukhaari,Muslim

FOURTH DAY (11TH ZUL HIJJAH)

RAMEE

The only ritual to be performed today is *ramee* which is *waajib*. You will throw seven pebbles separately at each of the three *jamaraat* known as the small Shaytaan, middle Shaytaan and large Shaytaan.

Mas'alah: It is *sunnah* to do *ramee* of the *jamaraat* in order. First pelt the small Shaytaan, then the middle Shaytaan and lastly the large Shaytaan.

Time for Ramee

The time for *ramee* on 11th and 12th Zul Hijjah begins at *zawaal* and ends at *sub'h saadiq* the following morning. It is divided as follows:

From *zawaal* to sunset	*Masnoon*
From sunset to *sub'h saadiq*	*Makrooh*

Please read IMPORTANT NOTE under **Time for Ramee** page 18.

Mas'alah: It is not permissible to pelt the *jamaraat* before *zawaal* on the 11th and 12th Zul Hijjah. It will be invalid and unacceptable.

Method of Ramee

1. Come to the small Shaytaan i.e. the one nearest to Masjide Khayf, and stand approximately two and a half yards or more away from it.

2. Throw seven pebbles, one at a time, with the index finger and the thumb of the right hand reciting ***bismillaahi allaahu akbar*** each time.
3. After throwing the seven pebbles, move a little to the side and facing *qiblah* make *du'aa* with your hands raised. Praise and glorify Allah ta'aalaa, read *durood shareef* and make *du'aa* for at least the duration of reciting 20 verses from the *Qur'aan*.
4. Come to the middle Shaytaan and follow the same method explained above in nos. 1, 2 and 3.
5. Now walk to the large Shaytaan and throw seven pebbles, but do not make *du'aa* after it.

Mas'alah: The *du'aa* is *masnoon*, only after the *ramee* of the small and the middle Shaytaan.

6. Return to your camp and spend the night in Minaa.

Buraydah *radhiyallahu anhu* reports that Rasoolullah *sallallahu alayhi wasallam* said, "The expenses incurred during *Hajj* is like that incurred in *Jihaad*; rewarded seven hundred times."

Ahmad

FIFTH DAY (12TH ZUL HIJJAH)

Follow the same procedure mentioned in **FOURTH DAY (11TH ZUL HIJJAH)**. Pelting before *zawaal* on this day too is not permissible.

Mas'alah: If one cannot leave Minaa before sunset, then it is *makrooh* to leave without *ramee* (pelting) of the following day, i.e. 13th Zul Hijjah. It is not *waajib* to pelt the *jamaraat* the following day in this case, nor is it impermissible to leave Minaa.

Mas'alah: If one did not leave Minaa before *sub'h saadiq* the following morning, i.e. the morning of 13th Zul Hijjah, then it is *waajib* to perform the *ramee* of that day. Failure will result in *dam*.

IMPORTANT NOTE: It is commonly known amongst people that one must leave Minaa before sunset on the 12th Zul Hijjah, otherwise the *ramee* of the following day will become *waajib*. This is not so. The *ramee* of the following day will only become *waajib* if one delayed his stay in Minaa until *sub'h saadiq* (dawn) of 13th Zul Hijjah.

Many pilgrims, due to this misunderstanding, try to leave Minaa before sunset and in their endeavour, they either pelt the *jamaraat* before *zawaal* (which is invalid altogether) or they wait standing in the scorching heat from as early as 10.00 am, so that they can pelt as soon as it is *zawaal* and leave Minaa before sunset. In this way, they bear great hardships and put themselves in great danger too, especially their weak ones. They

become the cause of harming themselves as well as other Muslim brothers which is *haraam*. It is not an easy task to pelt the Shaytaan in the midst of a crowd of hundreds of thousands of pilgrims. Please practice patience and fulfil this obligation, preferably after *Asr*. If need be, you may delay your *ramee* until after *Maghrib*. As long as you leave Minaa before *sub'h saadiq*, it is fine.

NOTE: Many people, on their way back to Makkah are held up in traffic jam and do not perform *Maghrib Salaat*. Take care and perform *Maghrib* wherever you are and also *'Eeshaa* once you have returned to Makkah.

Aboo Hurayrah *radhiyallahu anhu* reports that Rasoolullah *sallallahu alayhi wasallam* said,"Verily there shall be no reward for a righteous pilgrimage except Jannah."

Bukhaari, Muslim

SIXTH DAY (13TH ZUL HIJJAH)

The *ramee* of 13th Zul Hijjah is not *waajib*. However, it is more virtuous and of greater merit to pelt all the three Shaytaan on 13th Zul Hijjah too.

If you have decided to pelt the Shaytaan on the 13th too, then follow the same procedure mentioned in **FOURTH DAY (11TH ZUL HIJJAH)**.

Mas'alah: For those pilgrims who have remained in Minaa until *sub'h saadiq* of 13th Zul Hijjah, to perform *ramee* on this day is *waajib* too.

Time for Ramee on 13th Zul Hijjah

From *sub'h saadiq* to *zawaal*	*Makrooh*
From *zawaal* to sunset	*Masnoon*

Alhamdulillah,* all the rites of *Hajj* are now complete. May Almighty Allah accept your *Hajj* and shower His blessings on you and your family. *Aameen.

Aa'ishah *radhiyallahu anhaa* once sought permission from Rasoolullah *sallallahu alayhi wasallam* to go for *Jihaad*. Rasoolullah *sallallahu alayhi wasallam* replied, "Your *Jihaad* is *Hajj*."

Bukhaari, Muslim

TAWAAFE WIDAA

For as long as you remain in Makkah, value every second and engage in *tawaaf*, *Umrah*, *zikr* and *ibadaah*, etc. However, do not perform *Umrah* until after 13th Zul Hijjah.

TIME FOR TAWAAFE WIDAA

Tawaafe widaa can be performed any time after *tawaafe ziyaarat* but it is more better to perform it at the very time of departing.

1. When you decide to depart from Makkah Mukarramah, perform *tawaafe widaa* (farewell *tawaaf*) which is *waajib*.
2. Perform two *raka'at* of *tawaaf* at Maqaami Ibraaheem and then go to the well of Zamzam and facing *qiblah* drink its water in three draughts to your fill.
3. After drinking water, go to Multazam and placing your breast and right cheek against the wall of Ka'bah, cling to the cloth and seek forgiveness in total humility. Shed tears, repent, read *durood shareef*, praise Allah and make *du'aa* for as long as possible.
4. After *du'aa*, make *istilaam* of *Al Hajarul Aswad* and depart with a heart filled with sadness, for you do not know whether you will have the privilege of visiting these holy places again.

Mas'alah: If one has returned home without performing this *tawaaf*, then he will be liable to give *dam*.

Mas'alah: If a *nafl tawaaf* was performed after *tawaafe ziyaarat*, then this *nafl tawaaf* will be sufficient in lieu of *tawaafe widaa* even if no *niyyah* of *tawaafe widaa* was made.

Mas'alah: *Tawaafe widaa* is waived from a woman who is in the state of *haydh* (menstruation) or *nifaas* (period after child birth) because it is not permissible for her to enter the Masjid in this state.

Mas'alah: After *tawaafe widaa*, a pilgrim can enter Al Masjidul Haraam again for *Salaat* or *tawaaf*.

Abdullah Ibne 'Umar *radhiyallahu anhumaa* reports that Rasoolullah *sallallahu alayhi wasallam* said,"When you meet a *Haajji* (on his way home) then greet him, shake hands with him and ask him to beg forgiveness of Allah on your behalf before he enters his home, for his prayer for forgiveness is accepted since he is forgiven by Allah for his sins."

Ahmad

AFTER HAJJ

Firstly, the sincerity of intention should remain even after the performance of *Hajj*. There should be no pomp or show. One should not wish to be called or recognised as a *Haajji*. Many people adopt the habit of talking frequently about their journey in order that people may come to know of their *Hajj*. This is a deceit from Shaytaan who ruins the *ibaadah* of the person who is unaware of it. It is therefore, of great importance that the pilgrim does not talk about his *Hajj* without necessity, as it may lead to *riyaa* (show, insincerity). However, if necessity arises and one must talk about his *Hajj*, then he is at liberty to do so.

Secondly, it is noted through experience, that many pilgrims return with nothing but the sad memories to reflect upon, and this darkness filters through their tongues to the extent that they talk only about the hardships they have encountered during *Hajj*. The pilgrims should strictly refrain from this. On the contrary, they should talk about the greatness of the sacred places, the spiritual gains, the enjoyment in devotions of Haramayn – *Umrah*, *tawaaf*, *salaam* on the Sacred Grave, *Salaat* in Al Masjidul Haraam and Masjidun Nabawi, etc. If one looks at his journey of *Hajj* carefully he will find that the spiritual benefits far outweighs the physical hardships. Every second spent in these sacred places is incomparable with anything in the world.

The journey of *Hajj* is a long journey; hence, difficulties are certain to arise. When we travel in our country, do we always travel with comfort and ease? Do we never encounter difficulty? Considering the fact that 2-3 million pilgrims perform the rituals of *Hajj* at one time, I think the difficulties encountered are insignificant. Moreover, the pilgrims are rewarded abundantly by Allah ta'aalaa upon every difficulty encountered in their journey, whereas the same is not the case whilst we undertake other journeys.

Those people who engage in these types of conversation become the cause of discouragement to others who have not yet had the opportunity to perform *Hajj*. These unfortunate pilgrims fall into the category ***.... and who stop (men) from the way of Allah, and from the Sacred Masjid, ...*** mentioned in *Soorah Hajj* in the Qur'aan. They should take heed that if people are discouraged by their conversation and postpone their *Hajj*, then those who have discouraged them will be equally responsible.

Thirdly, the sign of a '*Mabroor Hajj*' or 'accepted *Hajj*' is that upon one's return, his life changes from worst to good. He becomes totally punctual in fulfilling the commands of Allah ta'aalaa. His love and inclination towards the Hereafter increases and love for the worldly pleasures decline. Therefore, it is essential that the pilgrim should endeavour to fulfil the obligations laid down by Allah and avoid all the things forbidden by Him.